

Thomas Johnsons.

THE CIRCULAR.

PUBLISHED WEEKLY,

"MANY SHALL RUN TO AND FRO, AND KNOWLEDGE SHALL BE INCREASED."—Daniel xii, 4.

[AT TWO DOLLARS PER ANNUM.]

VOL. III.

WILMINGTON, Del. FRIDAY, November 26, 1824.

NO. 30.

THE CIRCULAR, Is Published every Friday, AT NO. 97, MARKET-STREET, WILMINGTON, By Robert Porter.

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Biographical.

MRS. ELIZABETH FRY.

The following sketch of the life and character of Mrs. Fry, is taken from *Madame Adele Du Thou's History of the Quakers*.

Elizabeth Gurney, (now Mrs. Fry,) the third daughter of Mr. John Gurney, of Earham Hall, in the county of Norfolk, was born in 1780. She had the misfortune to lose her mother when very young, and was thus, at an early age, in some measure abandoned to her own guidance. Her father, though a member of the Society of Friends, was by no means strict, and suffered his children to enjoy greater freedom than is usually permitted among individuals of that sect. Elizabeth Gurney was accustomed to mix much with society, and she enjoyed all the advantages of birth, fortune and education: she was about 17 years of age when she first visited London, was anxious to see every thing, and having participated, for a period, in all the gay amusements of the capital, she returned to Norfolk. A short time after her return, some members of the Society, as is customary among the Friends, came to Earham to make a family visit. This suddenly wrought a transformation in the habits of the whole family: all became more serious and seemed to feel the holy visit: Elizabeth, in particular, was deeply penetrated by the evangelical lectures which she heard. In a

mind like her's, a religious impression was not likely to be transitory. Too pious, and too well-informed to confine herself to useless forms of devotion, she proved her faith by her labors, and soon prevailed on her father to convert one of the apartments of Earham Hall into a school room. Here she daily received 24 poor children, to whom she read and explained the Bible. She assumed the simple garb of the Quakers, and renounced all kinds of amusement.

In 1800, she married Mr. Fry, whose amiable and generous character fully justifies her choice. Far from opposing her benevolent labors, he facilitates them, and affords her ample means of relieving the unfortunate, by annually placing at her disposal a considerable sum, which she applies entirely to the benefit of the poor. Mrs. Fry's life is devoted to acts of virtue, and her time is almost wholly occupied in charitable missions. She makes no distinction: the unfortunate are brothers, whatever be their country or religion: sorrow is every where the same, and benevolence should be universal. Mrs. Fry is at once a physician to the body and soul, she comforts and feeds the poor, and supplies them with clothes and with Bibles; and thus she explains and teaches the Gospel. She even administers succour to criminals; she regards vice merely as a disease, and never withholds assistance from the sick.

Mrs. Fry, on being informed of the deplorable state of the female prisoners in Newgate, resolved to relieve them. She applied to the Governor for leave of admittance. He replied that she would incur the greatest risk in visiting that abode of iniquity and disorder, which he himself scarcely dared to enter. He observed that the language she must hear would inevitably disgust her, and made use of every argument to prevail on her to relinquish her intention. Mrs. Fry said she was fully aware of the danger to which she exposed herself; and repeated her solicitations for permission to enter the prison. The governor advised her not to carry in with her, her purse or her watch. Mrs. Fry replied—"I thank you; I am not afraid; I don't think I shall lose any thing." She was shown into an apartment of the prison, which contained about one hundred and sixty women.—Those who were condemned and those who had not been tried were all suffered to associate together. The children who were brought up in this school of vice, and who never spoke without uttering an oath, added to the horror of the picture. The prisoners eat, cooked their victuals, and slept in the same room: it might have been truly said, that Newgate prison resembled a den of savages. Mrs. Fry was not discouraged; the grace of God is infinite; the true Christian never desponds. In spite of a very delicate state of health, she persevered in her pious design. The women listened to her, and gazed on her with astonishment. The pure and tranquil expression of her beautiful countenance speedily softened their ferocity.—It has been remarked, that if virtue could be rendered visible, it is impossible to resist its influence; and thus may be explained the extraordinary ascendancy which Mrs. Fry exercises over all whom she approaches. Virtue has indeed become visible, and has assumed the form of this benevolent lady, who is the guide and consolation of her fellow creatures.—Mrs. Fry addressed herself to the prisoners. "You seem unhappy," said she, "you are in want of clothes—would you not be pleased if some one came to relieve your misery?" "Certainly," replied they; "but nobody cares for us, and where can we expect to find a friend?" "I am come with a wish to serve you, (resumed Elizabeth Fry) and I think, if you second my endeavors, I may be of use to you. She addressed to them the language of peace, and afforded them a glimmering of hope; she spoke not of their crimes; the minister of an all merciful God, she came there to comfort and to pray, not to judge and condemn.—When she was about to depart, the women thronged around her, as if to detain her; "you will never come again," said they; but she, who never broke her word, promised to return.

She soon paid a second visit to this loathsome goal, where she intended to pass the whole day. The doors were closed upon her, and she was left alone with the prisoners. "You cannot suppose," said she, addressing them, "that I have come here without being commissioned; this book (she held a Bible in her hand) which has been the guide of my life, has led me to you; it directed me to visit the prisoners, and to take pity on the poor and the afflicted; I am willing to do all that lies in my power, but my efforts will be in vain, unless met and aided by you." She then asked whether they would not like to hear her read a few passages from the book.—They replied, they would. Mrs. Fry selected the parable of the Lord of the vineyard, [St. Matthew, Chap. 20;] and when she came to the man who was hired at the eleventh hour, "Now the eleventh hour strikes for you; the greater part of your lives have been lost, but Christ is come to save sinners!" Some asked who Christ was, others said that he had not come for them; and that they could not be saved. Mrs. Fry replied, that Christ had suffered, that he had been poor, and that he had come to save the poor and afflicted in particular.

Mrs. Fry obtained permission to assemble the children in a school established within the prison, for the purpose of promoting their religious instruction. The female prisoners, in spite of their profligate and vicious habits, joyfully embraced the opportunity for their children. Much was already effected, by restoring these women to the first sentiments of nature, namely, maternal affection.

A woman denominated the matron, was entrusted with the control of the prisoners, under the superintendence of the ladies of the Society of Friends composing the Newgate Committee.

Mrs. Fry having drawn up a set of rules of conduct for the prisoners, a day was fixed, and the Lord Mayor and one of the Aldermen being present, she read aloud the articles, and asked the prisoners whether they were willing to adopt them; they were directed to raise their hands as a sign of approval. Mrs. Fry's Constitution was received unanimously; so sincere were the sentiments of respect and confidence she had inspired.—Thanks to her perseverance, and the years she has devoted to her pious undertaking, a total change has been effected in Newgate prison. The influence of virtue has softened the horror of vice, and Newgate has become the assylum of repentance.

Fridays are the public days on which strangers are permitted to visit the goal where Mrs. Fry reads and explains passages of the Bible to the prisoners.—Her voice is extremely beautiful; its pure clear tones are admirably calculated to plead the cause of virtue.

The late Queen expressed a wish to see Mrs. Fry, and in the most flattering terms testified the admiration she felt for her conduct. The thanks of the city of London were voted to her: and, in short, there is not an Englishman who does not bless her name.

Mrs. Fry, who is as useful among the members of her own sect as she has been in Newgate, exercises, in her evangelical mission, that charitable indulgence which arises from sincere piety and a pure conscience. Her eloquence penetrates the soul; no one can hear her without becoming more virtuous, or at least without feeling convinced that he may become so: she is not feared but loved; and she is herself the example of what she preaches. How many affecting anecdotes might I relate! but here I shall close this notice, happy in reflecting that Mrs. Fry is still young, and that in all probability she may yet live long, for the happiness of her family, her friends and the poor.

ELOQUENCE OF SHERLOCK.

Bishop Sherlock, in one of his sermons, has the following elegant passage, which is quoted by Mr. Blair, in his lectures on rhetoric and belles lettres, as a remarkable fine example of the figure of personification. The author is comparing our Saviour with Mahomet:

"Go (says he) to your natural religion, lay before her Mahomet and his disciples arrayed in armour and blood, riding in triumph over the spoils of thousands who fell by his victorious sword—show her the cities which he set in flames, the countries which he ravaged and destroyed, the miserable distress of all the inhabitants of the earth. When she has reviewed them in this scene, carry her into his retirement—show her the prophet's chamber; his concubines and his wives: and let her hear him alledge revelation & divine commission, to justify his adultery and lust. When she is tired of this prospect, then show her the blessed Jesus, humble, meek, doing good to the sons of men. Let her see him in the most retired privacies, and let her follow him to the mount and hear his devotions and supplications. Carry her to his table, to view his poor fare, and hear his heavenly discourse. Let her attend him to the tribunal, and consider the patience with which he endured the scoffs and reproaches of his enemies. Lead her to his cross; let her view him in the agony of death, and hear his last prayer for his persecutors: *Father forgive them, for they know not what they do.* When natural Religion has thus viewed them both, ask her which is the prophet of God? But her answer we have already had, when she saw part of this scene through the eyes of the centurion, who attended at the cross. By him she spoke, and said, 'Truly this man was the Son of God.'

This, says Blair, is more than elegant, it is truly sublime. The whole passage is animated; and the figure rises at the conclusion, when Natural Religion, who was before only a spectator, is introduced as speaking by the centurion's voice.—It has the better effect too, that it occurs at the conclusion of a discourse, when we naturally look for most warmth and dignity.

"That ye contend earnestly for the faith once delivered to the saints."

This duty, so solemnly enjoined, may include at least, in relation to the great body of the Quakers at this day, a simple statement of their tenets.

"There is no class of professed Christians among us, we believe, (says the Boston Telegraph,) of whose tenets so little is generally known, as the Quakers. In a Review of Brownlee on Quakerism, in the last number of the Christian Spectator, they are represented, as rejecting most decisively the doctrine of the Trinity; of the two natures in the one person of Christ; of the vicarious atonement of the Redeemer; of election and discriminating grace; of the entire wickedness of the natural man; of the effectual operation of the holy Spirit; of the distinct order of the christian ministry, and the exclusive right of men rather than women, to preach; of the divine authority and scriptural validity of the protestant sacraments, baptism and the Lord's Supper; and of the resurrection of the body. Striking out these doctrines from the gospel system, it is difficult to say what remains that is worth contending for.

"They believe in an 'inward light' common to all, by attending to the monitions of which, men are led into a state of spirituality and salvation; and that (in the words of one of their writers) 'the only cause why some are more benefitted by its beams than others, is this—that some men pay more attention to it than others.' To this 'internal light' all things else, even the Scriptures, must give way. Of course, it is impossible to reason with them, in the face of such 'internal' evidence; and this may be one reason why so little effort is made, at the present day, to reclaim them from their errors.

Plague in Moldavia.—The ravages of the plague having extended themselves rapidly in Moldavia and Walachia, the most rigorous measures of precaution have been adopted in the frontier provinces in Austria, as well as in the adjacent provinces of Russia. The cordon formed by the Russian Army of the South, along the frontiers, has been considerably reinforced, and merchandize is no longer allowed to pass. Travellers are subjected to a most rigorous quarantine.

Communications.

For the Circular.

THE TRUE BEREANS—Concluded.
Acts 17, 11.

We have already seen what it was which rendered the Bereans more noble than their brethren, viz. their ready reception of the Word, and the diligence with which they perused the sacred Scriptures: We have now to consider the happy consequences, which thro' the divine blessing, resulted from their impartial conduct; And in order that this may be the more forcibly impressed on our minds, we shall introduce in this place the passage on which we have been commenting. "These, (says the divine record) were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the Scriptures daily, whether those things were so; *therefore many of them believed.*" The faith of the Bereans, therefore resulted from their *reception of the word*, and perusal of the Scriptures, attended by the influences of the Holy Spirit. They made use of the means which God had granted them, and he blessed those means to their conversion and salvation.

After listening attentively to what Paul had declared concerning Jesus of Nazareth;—after weighing his arguments carefully, and comparing his doctrines with the Scriptures, many of them came to the happy conclusion, that Jesus was the promised Messiah—the King of Israel. Nor was their faith merely of a speculative nature, such as any individual may possess who is capable of examining with impartiality, the arguments in favor of our holy religion; but it was that "faith without which it is impossible to please God," which works by love, purifies the heart, and overcomes the world." Many of the Jews at the present day, appear to be in some measure convinced of the truth of the Christian religion, who yet do not confess Christ before men, or rely on him for salvation. And great multitudes within the pale of the Christian Church, outwardly acknowledge Christ, who notwithstanding are destitute of saving faith. But the Bereans, we have every reason to believe, were in heart as well as profession, the disciples of Christ; and that with the Apostles and other Christians, they adorned the doctrine of God their Saviour. Faith therefore, and consequently eternal salvation, were the blessed fruits which the Bereans reaped from an attentive and prayerful use of the means of grace, of which the searching of the Scriptures is without doubt the most important.

The consideration of this subject suggests a few practical remarks with which we shall close.

1st. Impartiality and candid examination are necessary to the attainment of truth. If the Bereans, when they first heard Paul preach the word, had given way to their Jewish prejudices and prepossessions, the probability is that they would have continued in their unbelief. The obstacles to the attainment of truth, are both as numerous and as powerful now as in the days of the Apostles; and the conduct of the Bereans is as necessary for us as for them: For although the various denominations of professing Christians all agree that Christ is the Saviour, yet there is as great, if not greater, difference between some of them, than exists between Jews and Christians. As all therefore may be, in a greater or less degree, erroneous, it becomes all to remove every stumbling block out of the way, and press forward in the pursuit of the "truth as it is in Jesus." But the pursuit of truth, however vigorous and constant, will be ineffectual, unless the right means are used; which leads us to remark,

2ndly. That the Holy Scriptures are the only divinely appointed standard of religious truth. To this some will object by saying that "the spirit of God is the fountain of truth, and to him we must apply, to be directed in the right way." To this we readily assent, and at the same time feel confident, that in appealing to the Scriptures, we are coming to the Spirit of God—for "the Scriptures were given by inspiration of God" and holy men of God, spake as they were moved by the Holy Ghost.

The Scriptures are therefore the language of the Spirit—and consequently the Spirit must teach by the Scriptures and in conformity to them. When a king has given a law to his subjects, that law becomes the rule of their conduct, and every appeal to the law, is in effect an appeal to the king himself. In like manner, since the Scriptures are the rule given us by the Spirit of God whereby we ought to govern our faith and conduct, therefore every appeal to the Scriptures, in dependence on the enlight-

ening influences of the Holy Ghost, is in effect and in fact an appeal to the Spirit of truth himself. By considering the Scriptures, therefore, as the standard of truth, we honor the Holy Spirit, and apply to him as the fountain of wisdom and holiness. Since the completion of the inspired record, the extraordinary gifts and influences of the Spirit have been withheld from the church as no longer expedient or necessary; it is therefore through the Scriptures alone, that we can become acquainted with the will of God. If any pretend to enjoy the same inspiration with which the prophets and Apostles were favored, let them confirm their pretensions by healing the sick, raising the dead, and performing the same miracles which the Apostles did, and we will believe them; but until they do this, we must remain incredulous, and rather consider them as vain pretenders, or pity them as the weak subjects of delusion. We therefore know of no other rule of faith and practice than the holy Scriptures, nor will we ever acknowledge any other without the same miraculous proofs which attended the first promulgation of the Christian religion.

3rdly. We remark, that there is a very intimate, and generally speaking, indissoluble connection between the use of the means, and the attainment of the end.

The Almighty is pleased to work by the use of means, both in the kingdom of nature, and of grace. If he grants us fruitful seasons, it is only through the united influence of sun and rain. If we receive food and raiment from the hand of our heavenly Parent, they are communicated to us in the discharge of those duties, and the diligent use of those means which our Creator has enjoined on us. This is no less true in spiritual than in natural things; and those who expect to receive the blessings of grace, without the use of the appointed means, act quite as absurdly as that man who should hope to reap, although he had neglected to plough and sow. General observation will confirm our remark. Do we not see, those most successful, both in worldly and heavenly things who are most diligent in the use of the right means?

Let us then my Christian brethren, imitate the noble conduct of the Bereans. Let us highly prize the Scriptures, as "the light of our feet and lamp of our path." Let us "receive the word with all readiness of mind," and "search the Scriptures daily" in pursuit of heavenly truth; being assured of this, that salvation cometh by faith, "faith by hearing, and hearing by the word of God." C.

For the Circular.

ELIAS HICKS.

HIS VIEWS OF THE ATONEMENT.

Mr Porter—By publishing the following Letter, with the Remarks on it, you will oblige a subscriber, and I hope serve the cause of truth.

LETTER

From Elias Hicks to Dr. N. Shoemaker, of Philadelphia.

Jericho, 3d mo. 31st, 1824.

DEAR FRIEND—Thy acceptable letter of the 1st month last, came duly to hand, but my religious engagements, and other necessary concerns, have prevented my giving it that attention that its contents seem to demand. Thou queries after my views of the suffering of Jesus Christ, the Son of God, and what was the object of the shedding of his blood on the cross, and what benefits resulted to mankind by the shedding of this blood, &c. I shall answer in a very simple way, as I consider the whole subject to be a very simple one, as all truth is simple when we free ourselves from the improper bias of tradition and education, which rests as a burdensome stone on the minds of most of the children of men, and which very much mars the unity and harmony of society.

1st. By what means did Jesus suffer? The answer is plain, by the hands of wicked men, and because his works were righteous and theirs were wicked. Query: Did God send him into the world purposely to suffer death by the hands of wicked men? By no means; but to live a righteous and a godly life, (which was the design & end of God's creating man in the beginning,) and thereby be a perfect example to such of mankind as should come to the knowledge of him and his perfect life. For, if it was the purpose and will of God that he should die by the hands of wicked men, then the Jews, by crucifying of him, would have done God's will, and of course would all have stood justified in his sight, which could not be. But it was permitted so to be, as it had been with many of the prophets and wise and good men that were be-

fore him, who suffered death by the hands of wicked men for righteousness sake, as ensamples to those that came after, that they should account nothing too dear to give up for the truth's sake, not even their own lives.

But the shedding of his blood by the wicked scribes and pharisees, and people of Israel, had a particular effect on the Jewish nation, as by this, the top-stone and worst of all their crimes, was filled up the measure of their iniquities, and which put an end to that dispensation, together with its law and covenant. That as John's baptism summed up in one, all the previous water baptisms of that dispensation, and put an end to them, which he sealed with his blood, so this sacrifice of the body of Jesus Christ, summed up in one all the outward atoning sacrifices of the shadowy dispensation, and put an end to them all, thereby abolishing the law, having previously fulfilled all its righteousness, and, as saith the Apostle, "He blotted out the hand writing of ordinances, nailing them to his cross;" having put an end to the law which commanded them, with all its annexed legal sins, and abolished all its legal penalties, so that all the Israelites that believed on him, after he exclaimed on the cross "It is finished," might abstain from all the rituals of their laws, such as circumcision, water baptisms, outward sacrifices, seventh day sabbaths, and all their other holy days, &c. and be blameless; and the legal sins that any were guilty of, was now remitted and done away by the abolishment of the law that commanded them, for "where there is no law, there is no transgression." But those that did not believe on him, many of them were destroyed by the sword, and the rest were scattered abroad in the earth. But, *I do not consider that the crucifixion of the outward body of flesh and blood of Jesus on the cross, was an atonement for any sins but the legal sins of the Jews;* for as their law was outward, so their legal sins and their penalties were outward, and these could be atoned for by an outward sacrifice; and this last outward sacrifice was a full type of the inward sacrifice that every sinner must make, in giving up that sinful life of his own will, and by which he hath from time to time, crucified the innocent life of God in his own soul; and which Paul calls "the old man with his deeds," or "the man of sin and son of perdition," who hath taken God's seat in the heart, and there exalteth itself above all that is called God or is worshipped, sitting as Judge and Supreme. Now all this life, power, and will of man, must be slain and die on the cross spiritually, so Jesus died on the cross outwardly, and this is the true atonement, which that outward atonement was a clear and full type of. This the apostle Paul sets forth in a plain manner, Romans vi. 3 & 4. "Know ye not that as many of us as were baptized into Jesus Christ, were baptized into his death? Therefore we are buried with him by baptism into death, that, like as Christ was raised up from the dead (outwardly,) by the glory of the Father, even so we," having by the spiritual baptism witnessed a death to sin, shall know a being raised up spiritually and walk in newness of life.

But the primitive Christian church having soon after the apostles' days, turned away from their true and only sufficient guide, the spirit of truth, that Jesus commanded his disciples to wait for, and not attempt to do any thing until they had received it, but assured them that when they had received it, it would be a complete and sufficient rule, *without the addition of any other thing*, as it would lead them and guide them in all truth. And to its sufficiency, John, the beloved apostle, bore this noble and exalted testimony, in full accordance with his Divine Master, in his emphatic language to his fellow believers: "Ye have an unction from the Holy One, and need not that any man teach you, but as this same anointing teacheth you, which is truth, and is no lie." But the believers, by too much looking to their *old traditions*, soon lost sight of or neglected fully to attend, as they ought to have done, to their inward guide, turned their attention outward to the letter, which *always killeth those who lean upon it as a rule*. Hence, the successors of those meek and self-denying followers of the example and commands of Jesus, apostatised from the simplicity of the Gospel, by which the unity was broken, and they soon became divided into sects and parties, and persecuted each other; and invented and promulgated inconsistent and unsound doctrines, such as original sin, certifying that all Adam's offspring was condemned to eternal punishment for one mis-step of our first parents; for they don't appear to have been guilty of but one failure, and that it appears they

made satisfaction for at the time of their first arraignment by their benevolent creator, manifesting sorrow and repentance: which seems to be fairly implied by the sequel of the interview between them; for it is said he clothed them with coats of skin, to hide their nakedness, which is an emblem of durable clothing, *and as their nakedness was not an outward one*, but a nakedness of soul, not being able to conceal their sin from the All-penetrating Eye of Divine Justice, so when he had brought them, thro' conviction, to see their error and to repent of it, he was reconciled to them, and clothed them again with his Holy Spirit.

And inasmuch as those idle promulgators of original sin, believe they were made sinners without their consent or knowledge, which according to the nature and reason of things, every rational mind must see is impossible; so likewise they are idle and ignorant enough to believe they are made righteous without their consent or knowledge, by the righteousness of one who lived in the earth near two thousand years before they had an existence, and this by the cruel hands of wicked men slaying an innocent and righteous one; and these are bold and daring enough to lay this cruel and unholy act in the charge of Divine Justice, as having purposely ordained it to be so: But what an outrage it is against every righteous law of God and man, as the Scriptures abundantly testify. See Exodus, c. 23, v. 7. "Keep thee far from a false matter, and the innocent and righteous slay thou not, for I will not justify the wicked." Deuteronomy c. 27, v. 25. "Cursed be he that taketh reward to slay an innocent person;" and much might be produced to show the wickedness and absurdity of the doctrine, that would accuse the perfectly just, allwise, and merciful Jehovah, of so barbarous and cruel an act, as that of slaying his innocent and righteous son, to atone for the sins and iniquities of the ungodly.

Surely, is it possible, that any rational being that has any right sense of justice or mercy, that would be willing to accept forgiveness of his sins on such terms!!! Would he not rather go forward and offer himself wholly up to suffer all the penalties due to his crimes, rather than the innocent should suffer? Nay—was he so hardy as to acknowledge a willingness to be saved through such a medium, would it not prove that he stood in direct opposition to every principle of justice and honesty, of mercy and love, and show himself to be a poor selfish creature, and unworthy of notice!!!

Having given thee a sketch of my views on the subject of thy Queries, how far thou may consider them correct, I must leave to thy judgment and consideration; and may now recommend thee to shake off all traditional views that thou hast imbibed from external evidences, and turn thy mind to the light within, as thy only true teacher: wait patiently for its instruction, and it will teach thee more than men or books can do; and lead thee to a clearer sight and sense of what thou desirest to know, than I have words clearly to convey it to thee in. That this may be thy experience, is my sincere desire; and with love to thyself and family, I conclude.

Thy affectionate friend,

ELIAS HICKS.

DR. N. SHOEMAKER.

REMARKS.

From the above Letter, in connexion with the statements of Anna Braithwaite, (published in your last) we are authorized to conclude,

1. That this most dangerous, because most popular man, holds unworthy and degrading views of the Holy Scriptures—denies the Fall of man—the Divinity of Christ,—the reality of his propitiation for the sins of the world—and propagates other doctrines subversive of the very foundation of Christianity. In other words, that he is an UNITARIAN.

2. As he has been, and still is uncommonly popular with a large portion, (probably the majority) of his own Society, we must conclude, that a large proportion of that Body is as erroneous as himself. For could they believe and love the Truth, and sit with pleasure under such a ministry? Could they, if they abhorred his doctrines as all Christians ought, follow him in such crowds, and without a hint of disapprobation, applaud him and his sentiments to the skies? Would they consider him, as some appear to do in Wilmington, "an hundred years ahead" of his contemporaries, and ascribe to him the capacity of "writing as good Scriptures as the Apostle Paul?"

3. It is evident that a portion, probably the minority of the Friends, are opposed to his Doctrines, and disposed to testify against his Errors. This is as it should be. When a church ceases to "contend earnestly for the faith once delivered to the

saints,"—when they bid a man "God speed," who does not bring with him "the doctrine of Christ,"—when a man preaches "another Gospel" than that which the Apostles preached and they say "let him be blessed,"—they must be corrupt indeed. We are glad therefore, to see the testimony of Anna Braithwaite, Ann Shipley and Joseph Whitall against such awful corruptions and misrepresentations of the truth.

4. We cannot but anticipate a serious discussion of this subject at their next Yearly Meeting. The orthodox party certainly cannot wink at these errors; and unless the Hickite or Unitarian party renounce their sentiments, of which there is little probability, they will be excommunicated from the Society; or if the orthodox be the minority, they will secede and lift a standard against this dangerous Heresy.

THEOPHILUS.

THE CIRCULAR.

WILMINGTON, FRIDAY, NOVEMBER 26.

Supplies appointed by Presbytery, for the Churches under the care of the late Rev. J. E. Latta.

AT NEW-CASTLE,

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| 1st Sabbath of Dec. 1824, Rev. Mr. Wilson. | |
| 2d do. | Mr. Dare. |
| 4th do. | Mr. Love. |
| 1st Sabbath of Jan. 1825, Mr. Barr. | |
| 3d do. | Mr. McGraw. |
| 4th do. | Mr. Russell. |
| 1st Sabbath of Feb. | Mr. Grier. |
| 2d do. | Mr. White. |
| 4th do. | James Latta. |
| 1st Sabbath of March, | Mr. Bell. |
| 3d do. | Mr. Perkins. |
| 1st Sabbath of April, | Mr. Ashmead. |

AT CHRISTIANA BRIDGE,

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| 4th Sabbath of November, Rev. Mr. Russell. | |
| 3d do. | Mr. Douglass. |
| 2d Sabbath of January, | James Latta. |
| 5th do. | Mr. Parke. |
| 3d Sabbath of February, | Mr. Love. |
| 2d do March, | Mr. Martin. |
| 4th do do | Mr. Finney. |

It is highly important for the welfare of the above Churches, that the Supplies appointed, be punctual in their attendance. For a few Sabbaths past the Rev. Mr. Moore has been laboring there; but having left them, they are now wholly dependant on these Supplies.

Presidential.—We vouch not for the correctness of the following extracts—we give them as we received them—crediting the sources whence derived:

The N. Y. Observer of the 30th inst. says: "The three candidates who will go into the House of Representatives, are, Adams, Jackson, and Crawford"—This is our opinion too. The Trenton (N. J.) Emporium of the same date, states, that so far, Adams has 80 votes, Jackson 74, Crawford 50, and Clay 8. The Connecticut Mirror, of the 22d inst. gives Adams 80, Jackson 88, Crawford 39, and Clay 8. This last paper gives to Jackson the states of Ohio and Kentucky; which, by others, are claimed for Clay. From these several statements, it will be seen, that neither of the accounts, so far as they are unofficial, can be implicitly relied on as accurate. We have but little doubt, however, but that, in the event of no election by the Electors, Adams, Jackson & Crawford will be returned to the Houses of Representatives, as above stated. And, in that case, the result cannot be easily foretold. In the course of a very few weeks, we shall be able to speak with more certainty on this subject.

As yet it is impossible to foretell with any degree of certainty, who of the three prominent Candidates, or whether any one of them, will be elected by the Electors. Present appearances however, would justify the opinion, that Mr. Adams and Gen. Jackson, (if the Electors should not make a choice) will be carried into the House of Representatives.

It may be satisfactory to our readers to know the precise number of votes, which each State can give. Maine gives 9, N. Hampshire 3, Massachusetts 15, Rhode-Island 4, Connecticut 8, Vermont 7, N. York 36, N. Jersey 8, Pennsylvania 28, Delaware 3, Maryland 11, Virginia 24, N. Carolina 15, S. Carolina 11, Georgia 9, Kentucky 14, Tennessee 11, Ohio 16, Indiana 5, Illinois 3, Missouri 3, Mississippi 3, Louisiana 5, Alabama 5—making in the whole 261—consequently 131 votes will be necessary to an election.

Fire!—On the 4th inst. the State House of Kentucky, at Frankfort, was burnt down. The loss is estimated at \$30,000.

German Literature.—An enterprising

German gentleman, (Mr. John George Ritter,) by profession a Printer, possessing the advantage of 30 year's experience in that business, has lately arrived at Philadelphia from Germany, with his family and a large and complete Printing Establishment. He is prepared to execute any work in the line of his profession, in either the German, French, Spanish, or Italian languages—and, we have reason to believe that the work of his press will be inferior to none in the United States. Mr. Ritter proposes publishing a German semi-weekly literary, political and miscellaneous newspaper in Philadelphia, in January next, for the reduced sum of \$2 50 cts. per annum.

We have been favored with a specimen of the contemplated paper, which is in a large quarto form, of handsome paper, and on a neat and plain small type, of European cast. We readily bear our humble testimony to Mr. Ritter's excellent German education—but, however pure and uncorrupted his style, he will permit us to hint, that it is not of that character which will best suit the understanding and taste of the American reader in general—the truth of this assertion Mr. R. can easily ascertain by a reference to our American Germans, as well as to all the German Journals published in this country. His object is to publish a paper which shall be interesting and useful to the American; if it is to prove so, its language and style must necessarily be adapted to that standard with which they are most familiar; and, from Mr. R.'s intelligence we have reason to expect that he will very soon see the interest that must result to him from such an accommodation. Mr. R.'s correspondence is very extensive throughout Europe, which will enable him to lay before his readers much interesting foreign information, at first hand. Such a paper as he contemplates publishing, is much wanted by the large and respectable body of Germans in Pennsylvania. We wish him all the success his expensive and enterprising undertaking deserves.

In the specimen before us, the Editor solicits subscriptions to the following new works: "History of the Christian Religion and Church," to contain about 15 vols. large 8vo—in the composition of which the author, (Locherer,) has spent 14 years.—"History of the Bible."—"A collection of Prayers, for the use of Sabbath Schools."—"Klopstock & Schiller; or, critical attempts, (in a poetical & moral point of view,) on some of the Poems of the latter."—"D. J. A. Lorente's critical History of the Spanish Inquisition, from the time of its introduction by Ferdinand V. to the reign of Ferdinand VII. Translated, and accompanied with remarks, by J. C. Hack. 4 vols. 8vo."—"Sack, the Wise; or, extracts of various letters from England, Germany, Italy, Greece, Barbary and Egypt—having reference to the character, morals, and the public & private conduct of the late unfortunate Caroline, queen of England, 2 vols. with the likeness of the Queen."—"Sermons on the History and writings of the Apostles," by J. T. Vogt. With many other Religious & Literary works.

For the Circular.

Extract of a letter to a Correspondent in this place, from the Rev. J. D. of Murfreesboro' N. C. formerly a licentiate of this Presbytery.

"I was ordained on Sabbath, Oct. 31st. by three of my Princeton brethren. The Rev. Samuel L. Graham preached the ordination sermon from Ex. 33, 15, on what constitutes a call to the Gospel Ministry. The Rev. Lemuel D. Hatch asked the usual questions, and made the ordaining prayer; and the Rev. Stephen Fronlis gave the charge.

I requested the congregation to come prepared in the afternoon, to say whether there should be a Presbyterian congregation organized in the town—a very considerable part of them arose, to testify their friendly feelings—accordingly I gave notice, that on Monday night I would organize a Presbyterian Church, and on the next Sabbath administer the Sacrament of the Lord's Supper. On Monday night nine persons gave me their names for examination, and on Sabbath the number had increased to fifteen, who were received by a public profession and covenant. It was truly an interesting sight.

A few months ago the people in this region had scarcely heard of Presbyterianism. There were in the number whom I received; one Congregationalist, one Presbyterian, one Baptist, five Methodists, and seven on examination. A respectable and influential gentleman has since joined on examination, making sixteen, and I hope more soon.

Remember me affectionately to all friends and if you can think of it, sometimes remember me to the friend of sinners. I will reciprocate your kindness.

Most affectionately yours. J. D."

From the (Phil.) Christian Gazette.

PLAIN FACTS.

1st.—It is ascertained by deliberate and correct calculation, that this city and suburbs contain more than sixty thousand men, women and children, who live in gross ignorance of God and Jesus Christ, and who are consequently destitute of enjoyment in this life, and without hope for that which is to come.

2nd.—It is well known that in this city and its suburbs are teachers, falsely called ministers of the gospel, who by the pulpit and pen are laboring to deceive those ignorant men, women and children with groundless hopes of their welfare beyond the grave, and are crying "peace!" "peace!" when there is no peace, and if God be true, can be none.

3rd.—The inhabitants of this city know that in the lanes and alleys of its extensive and populous suburbs, where the habitations of iniquity abound, and where sin holds constant carousal, a faithful unwearied servant of Jesus Christ has labored for two years past, in season and out of season, with watchings and prayers, and tears for the good of perishing immortals, and whose ministrations have been in some measure owned of God, inasmuch as a small congregation has been collected of those who have long sat in darkness and seen no light.

4th.—And because the Christian liberality of Philadelphia is not sufficiently enlarged to give this devoted missionary the pittance of a bare support, it is a lamentable fact, that he is compelled to abandon this scene of pious labor—this field of as genuine a missionary enterprise as Asia, or its islands can furnish.

Comments are unnecessary;—but how will this tell for the professors of Religion? For the professors of religion who have vowed to deny themselves, and to lay all which they possess at the feet of Christ, to be used for the promotion of his glory, and the advancement of his kingdom?

The Rev. Dr. Wm. Neill, who was recently called from the pastoral charge of the sixth Presbyterian Church in this city, to preside over Dickinson College, in Carlisle, was on Tuesday 9th inst. inaugurated as Principal of that Institution.

Favoured as this Institution is with a presiding officer, who unites a sound judgment and amiable manners, with extensive literary acquirements and native abilities, the expectations of its well wishers, which are high, will no doubt be amply realized.

Ordination.—On the 10th inst. the Presbytery of Philadelphia ordained Mr. Samuel Lawrence, and installed him pastor of the church at Greenwich, New-Jersey, in which services the Rev. Messrs. Janvier, Janeway, and Patterson officiated.

SUMMARY.

CAPTURE OF RANGOON.

Baptist Missionaries.—Calcutta papers to the 30th of June have been received in Philadelphia. They contain a letter from Mrs. Hough, wife of the American missionary at Rangoon, giving an account of the capture of the place by the British on the 10th of May. From this letter we have derived the following particulars:

News of the arrival of the English fleet at the mouth of the river, was brought to Rangoon on Monday the 10th of May. Nearly all the English gentlemen were dining at the time in the garden of a Spanish gentleman, and before they had finished their dinner, they were conveyed to prison, and confined with chains. Soon after Messrs. Hough and Wade, the American Baptist missionaries, were also arrested and thrown into the same prison. Most of the attendants at the mission house fled, leaving Mrs. Hough and Mrs. Wade with only a few servants, and one of the native converts, [Moung Sheva ha.] who remained to pray with them and console them.—About 1 o'clock, P. M. the fleet came up to town, and received a shot from the Burmans. "The English" says Mr. H. "returned two for one, and in a few moments every soul of the Burmans took what they could and fled. The English prisoners had each an executioner over them, who was ordered to strike off their heads when the first English gun was fired; but they were so frightened that they crouched down in one corner of the room, expecting the whole roof to fall upon them, and the third fire made them force the door and run away; they however fastened it on the outside. Not long after, the prisoners were taken out to be executed. Mr. H. proposed going to the fleet for terms of peace, which the Burmans were about assenting to, when the

firing commenced again, and the officers who had the prisoners in charge ran away, dragging the prisoners after them. Mr. Hough and Mr. Wade were chained together stripped of all their clothes, except shirt & pantaloons. Their arms were tight corded behind, and an executioner kept hold of the rope. In this dreadful situation, Mrs. Wade and myself saw them from the window of a little hut to which we had fled, expecting every moment to be bound and treated in the same manner." After proceeding a short distance, the officer released Mr. Hough and sent him to the English fleet to procure terms of peace. He went, and on his return could find nothing of the officers or prisoners. The next day Mr. Wade and the other prisoners were released by the English. Mrs. Wade, Mrs. Hough, and many other ladies of foreign gentlemen went out when the English landed, and put themselves under their protection. "They treated us" says Mrs. H. "with pity and affection, took us into town with them, where we met Mr. Hough in the evening, and on Wednesday returned to the mission house, where we found every thing nearly as we left it."

Mr. and Mrs. Judson, and Dr. Price, according to the latest intelligence, were at Ava, which is in the interior of the country, five or six hundred miles from Rangoon. Their safety will not probably be affected by the capture of that place.

UNION OF PAPERS.—It is announced in the last number of the Boston Telegraph, that, after the expiration of the present year, that paper will be united with the Boston Recorder, and published under the title of the Boston Recorder and Telegraph.

From the New York Observer.

GENERAL JACKSON.—The fair prospect of the election of General Jackson to the Presidency of the United States renders every thing relating to his private character peculiarly interesting to the community. We confess that from anecdotes which we had heard, our impressions on this point were of an unfavorable character. We are happy to find, however, from a letter inserted in the Commercial Advertiser of Tuesday last, that there is reason to believe that the General, within a few years, has become a truly pious man. The letter was written in the summer of 1823 by a clergyman, who was then travelling in Tennessee, and remained for some time at his house. The following is an extract:

"The General gives his deliberate and decided testimony in favor of the Christian religion, the religion of the Bible and of the heart; although, as yet, he makes no public profession before the world. For some of his views, I may refer you to his official conduct when Governor of Florida on the subject of keeping the Sabbath, and suppressing vice and immorality.

"I find it is the opinion of a friend of mine, that the General will ere long attach himself to the Presbyterian Church in Nashville, by a public profession. I trust the day is not far distant when he will prove to the world, that he is, and will be, a good soldier of the Cross."

"I am told he was favored with a pious and godly mother, who, early instructed him in the great and essential doctrines of the Gospel, and imbued his mind with correct evangelical principles; and, that he, by this means, as well as from subsequent, deliberate, and ripe conviction, firmly believes in the inspiration of the Holy Scriptures, and rests all his hopes of salvation and eternal felicity on the divinity and atonement of the Lord Jesus Christ, and views these prominent doctrines of Scriptures, not as the dogmas of the schools, or the fancies of misguided fanatics, but as revealed from heaven for the foundation of Christian hope and comfort."

* The Editor of the Commercial Advertiser states, that the pastor of the church at Nashville was recently in this city, and that he stated while here, that Mrs. J. was a member and bright ornament of his church, and that the General stood propounded for membership, having become, in the opinion of the clergyman, a truly pious man.

LATEST ACCOUNTS.

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| Election in Ohio.—For Clay, | 19,255 |
| Jackson, | 18,489 |
| Adams, | 12,280 |

Clay's majority over Jackson, 766.

North-Carolina.—So far as the returns from this state have come in, they give Jackson a majority of 47 votes.

CHEAP BOOKS.

The Editor has just received a large accession to his former stock of Books, among which are Gill's and Scott's commentaries; all of which will be sold at very reduced prices.

Poet's Corner.

"To awake the soul by tender strokes of art—
"To raise the genius, and to mend the heart."

EXTRACT.

Was Christ a mere man? Ah! then why, as he
sighed,
And "lama sabachthani?" mournfully cried,
Did nature the gloom of despondence display,
And night throw her mantle of black o'er the day?

Was Christ a mere man? Say then, why, as he rose,
To prepare for his children their promis'd repose,
Did angels affirm that again he should come,
And seal to the wicked his merited doom?

Was Christ a mere man? Why then—why has he
said
That his voice shall awaken the sleep of the dead?
That his trumpet shall summon the world to his
bar—

And sentence his foes to the world of despair?

Was Christ a mere man? Then our hopes are but
dreams;
No ray on the gloom of futurity beams!—
'Tis Christ who must scatter the shades of the
grave;

But if man—o'er us still must the wild flowers
wave.

Away ye deceivers! a SAVIOUR lives still—
A SAVIOUR of sinners the Scriptures reveal—
'Tis pride that rejects him—'tis madness extreme
For lo! on the cross he expires to redeem—

To redeem a lost world from the gloom of despair,
Whose guilt would forever have tortured them
there;

Then why not adore HIM with angels above—
A MAN and a GOD of ineffable love!

A PLEA FOR THE POOR INDIANS.

At the last meeting of the South Carolina
Conference Missionary Society, the Rev.
Stephen Olin delivered an eloquent address
in support of missions to the American In-
dians, from which we make the following
extract.

For the aborigines of our country, little
has been done and little attempted. Their
sufferings, their wrongs, and their mourn-
ful fate, are without a parallel in the history
of man. Brave and independent, their
Creator planted them in this fair continent.
Their dominion spread abroad on every
hand, and their right was undisputed. The
hills and valleys, the beaten shores and the
mountain torrents, were not more free than
the valliant hunters who reposed beneath
their shade. Unbidden and unauthorized,
our ancestors came to their peaceful home.
By contract or by force, by the baubles of
traffic or the sword of war, they got posses-
sion of their lands. They poured into their
unsuspecting bosoms all the contaminating
vices of civilized life, unaccompanied by a
single safe-guard, or one redeeming prin-
ciple, which education & religion have invented
to counteract their destructive influences.
At their approach, the Indian population
melted away like the snow upon their own
mountains, before the zephyrs of spring.
From the shores of the Atlantic, where they
pursued the chase and marshalled the hosts
to battle, they have fled successively, for
protection to the Alleghany mountains, to
the Ohio and Mississippi. At the present
day only a humble remnant is left upon the
earth. Still in their wonted attitude of
plight and of suffering, and still pursued by
relentless persecution, they are slowly pass-
ing on to where another wave of civilization
from the remotest west, may ere long check
their progress, and dash them back upon
the wave they are vainly attempting to es-
cape, till the buffeted wreck of that mag-
nanimous people shall be swallowed up for
ever.

I love to contemplate the bright pages of
my country's history. I dwell with rap-
tures upon the rich scenes of her prosper-
ity; her rapid growth in arts and in power,
the intelligence of her citizens, the upright-
ness of her general policy, and the wisdom
of her institutions, which have lifted up the
rights and the dignity of man from being
lorded over and trodden under foot by
hereditary pride, to their legitimate place of
security and dominion. I rejoice too at
the trophies our heroes have won in the
fields of righteous combat, although the
blood and bereavements by which they
were achieved, throw over the contempla-
tion, the hue of a sable melancholy. But
when I think of the poor Indians; of their
violated rights and unmerited sufferings;
how they came to be considered intruders
and foreigners in the land given them for
their dwelling place; and when they were
driven from their beloved homes and the
burying-grounds of their fathers, into the
distant wilderness, the rapacity of white
men pursued them there; and because they
were unwilling to share this last refuge of
their calamities with their unfeeling in-
vaders, they were held to be aggressors, and
slaughtering armies were sent among them,

which burnt up their scanty food and their
simple habitations, and turned out their
women and children into the cold wintry
storm; aye—and helpless and innocent as
they were—murdered them all with exter-
minating cruelty.—Oh! my heart sickens
within me at such recollections, and I trem-
ble at the thought of a day of retribution,
which is appointed for nations as well as in-
dividuals.

But I am aware, that since the Indians
have ceased to be the objects of terror, they
are no longer the objects of resentment.
Another sentiment, less guilty, but not
less dangerous, has taken place of the spir-
it of vengeance; an infidel discouragement
which represses hope, and paralyzes exer-
tion. A persuasion is abroad amongst us,
that the fatal decree has already gone forth
against this devoted people; that the ele-
ments of nature so incorrigibly savage, are
deposited in their bosoms, as bids defiance
to the meliorating influences of civilization,
as we seem to be waiting, in gloomy expec-
tancy, for the day of their doom.

But this despair of which I have spoken is
gratuitous altogether, condemned by the
faith of a Christian, and the reason of a man.
From the failure of some former attempts to
improve the condition of the Aborigines, it
would be folly and injustice to infer, that
the efforts of the present day will prove
alike unsuccessful. We are not making
over again an experiment that has already
failed. We are not resting upon prin-
ciples, long since exploded; nor seeking to
engraft the refinements of civilization upon
a savage nature, which uniformly recoils
from their approach. We introduce a pro-
cess which is to change that nature, and
implant new principles. Our reliance is not
upon a power which has often been defea-
ted, but which has always been victorious;
even that same power of the Gospel which
converted the brutish Goth who plundered
the capitol, into the polished Italian who
built the church of St. Peter; that power
which turned the savage inhabitants of an-
cient Britain, who enslaved and sold their
countrymen in clannish broils, at home, or
murdered them in gladiatorial shows abroad,
into the Newtons, the Howards, the Wil-
berforces, the Wesleys, and the Careys of
modern England. The Gospel gives us in
morals, what Archimedes wanted in me-
chanics, another world to plant our engines
upon, and with this vantage ground we have
nothing to fear from the most stubborn op-
position of sin and barbarism.

It is fashionable to speak of the conver-
sion of the Indians as a mere Utopian hy-
pothesis, a scheme more visionary than all
the visions that feed the voracious credulity
of a believing generation. And yet the
common prejudice is in the face of all expe-
rience, which has uniformly demonstrated
that they yield the readiest and the ripest
fruits of Missionary zeal. The labors of
the United Brethren, Mayhew, Elliot,
Brainerd, and Finlay, and others, have
been crowned with ample success, and the
waywardness of the savage character has
submitted to the healing influences of the
Gospel. If their converts have not, in ev-
ery instance, been reduced into organized,
intelligent, and enduring communities, it
was because first success was not followed
up; because the whites thought it more for
their own interest to keep them in a state
of degraded inferiority, than to admit them
to the just rights of men; because they were
neglected and cheated, and corrupted in
peace, and murdered in war; for any other
cause I am fully persuaded, than any in-
capacity in the Indians themselves, to be
moulded into all the noblest forms of intel-
lectual and moral excellence.

I thank God, better feelings and sounder
doctrines are beginning to prevail. The
American churches are waking from their
guilty slumbers, and those wretched wan-
derers so long forgotten in the dispensa-
tions of our benevolence, are no more to be
considered as savage beasts which should
be hunted from the earth: but as immortal
beings who may be tutored for the skies.
The seed has been sown which is already
bringing forth a plenteous harvest to the
glory of God and the salvation of men.

Mr. Owen of Lanark.—Among the pas-
sengers in the packet ship New-York, which
arrived at that port on Tuesday last, from
Liverpool, is the celebrated Mr. Owen of
Lanark, in Scotland.—"It is mentioned in
the London papers" says the Daily Adver-
tiser "that Mr. Owen has come to this
country for the purpose of purchasing Mr.
Rapp's settlement of Harmony upon the
Wabash, where he intends to form an es-
tablishment upon a plan somewhat similar
to that of the Harmonites—that is, each
person laboring in common for the benefit
of the whole, and possessing equal interests."

RELIGIOUS.

PASTORAL FIDELITY AND AFFECTION.

From the Farewell Sermon of Rev. Mr.
JENKINS, late Pastor of the 2d Congrega-
tional Church in Greenfield.

I have thus briefly adverted to what was
my determination, and what was my state
of feeling, while your minister. I deter-
mined not to know any thing among you,
save Jesus Christ, and Him crucified. And
I was with you in Weakness, and in Fear,
and in much Trembling. It has been my
intention, and endeavor to declare unto you
"all the counsel of God." And now as I
retire from this sacred desk, where, for the
space of four years I ceased not to warn
every one with a heart full of trembling an-
xiety, let me beseech you not to reject the
counsel of God against yourselves. Re-
ject not the precious doctrines of the cross.
A period is coming, when it must be your
only source of consolation, that you have
cordially received them in their living en-
ergy, and obeyed them in their holy ten-
dencies.

Ye careless and impenitent ones! for
whose eternal good I have heretofore labor-
ed in vain, I come once more to beseech
you to be reconciled to God. Again, and
for the last time, I come to beg of you not
to turn away from a bleeding Saviour.
Trample no longer under your feet that
blood which alone cleanses from all sin.
"Ho! every one that thirsteth, come ye
to the waters." "To-day, if ye will hear
his voice, harden not your hearts."

Ye professed disciples of Jesus, ye who
are planted in the garden of the Lord, is
"Christ crucified" all your confidence, all
your hope, and all your desire? Are you
rooted and grounded in the doctrines of
the cross? Is your faith that which purifies
the heart, and lifts you above the allure-
ments, temptations, and hostility of the
world?—Does your reception of the Gospel
make you a peculiar people, holy, harmless,
and without rebuke? Does it render you
the light of the world? In a word, are you
all heart believers in the infinite Saviour?
Ah! He whose eyes are a flame of fire,
knows your hearts. And which of you does
he behold masked with the garb of the hy-
pocrite?—Which of you does his piercing
eye perceive to be a cold hearted worldling
with the Christian name? "Be watchful,
strengthen the things which remain, that
are ready to die, for he has not found your
works perfect before God. Remember,
therefore, how thou hast received, and
heard, and hold fast, and repent."

And now the parting moment has arrived.
I have delivered to you my last message. It
only remains, that I express the final ADIEU.

Ye friends of my bosom, I bid you, fare-
well—You have been faithful found among
the faithless. You have not deemed me
your enemy, because I have told you the
truth. You have directed me by your coun-
sel, sustained me by your countenance and
prayers, and relieved my necessities by
your bounty. My thoughts shall often re-
turn to you in grateful and affectionate re-
membrance, and my prayer shall be that
you may receive your reward from the ex-
haustless treasures of divine grace.

And farewell, too, my enemies. "As
for you, if you thought evil against me, God
meant it for good." "You have not in-
jured me at all." I forgive all your un-
kindness. If there is one emotion of my
heart more strong than any other, it is that
of pity towards you. I leave you "sor-
rowing most of all," lest I leave you at
heart opposed to the precious truths I preach,
and at enmity with God. Gladly would I
have continued to share your friendship.
Gladly would I have been the means of
turning you to righteousness. . . .
But I shall address you no more. Our next
meeting will be at the judgment seat of
Christ! Oh may I then learn that you did
not continue to reject his Gospel.

Brethren and sisters of the church over
which I was placed in the Lord, farewell!
May the great Shepherd of Israel send you
a more faithful and a more successful pas-
tor, under whose ministry you shall be united
and built up in the holy faith of the
Gospel. Forget all past dissensions and
animosities. "Let brotherly love contin-
ue." Be much and fervent in prayer,
that a minister after God's own heart may
speedily be settled over you. Stand fast in
the faith—quit you like men—be strong."
And may He who walks in the midst of his
churches, smile upon you, send down from
on high the influences of the blessed Com-
forter, and make "your peace as a river,
and your righteousness as the waves of the
sea."

Ye beloved children and youth of this
congregation, farewell! I have looked upon
you as the hope of the church. Once I
hoped it might be mine to gather you into
the fold of Christ. But I am no more to
ask you to "come and hearken unto me,
that I may teach you the fear of the Lord."
I am no more to beseech you to "re-
member your Creator in the days of your youth."
I am no more to exhort you who are young
men to be "sober-minded." Forget not then,
my past instructions. Oh! forget not your
souls. "I love them," saith your heav-
enly Father, "who loved me, and those who
seek me EARLY shall find me."

Farewell! these courts of the living God!
Farewell! this sacred desk. Farewell!
this table of the Lord. Here may the doc-
trines of the cross never cease to be pro-
claimed. To the worship and honor of Je-
hovah, Father, Son, and Holy Ghost, be
this house ever devoted! Amen.

A HINT TO MINISTERS.

As we fear it may be the mistake of some
ministers, especially in the early stages of
their labors, to deal in a style of language
and argumentation far above the reach of
their hearers, the following excellent senti-
ment, from Colton's *Lacon*, may be highly
beneficial.—*Evan Mag.*

"In addressing the multitude we must
follow the advice of *Cromwell* to his sol-
diers, 'Fire low.' This is the great art of
the Methodists. If our eloquence be di-
rected above the heads of our hearers, we
shall do no execution. By pointing our ar-
guments low, we stand a chance of hitting
their hearts as well as their heads. In ad-
dressing angels we could hardly raise our
eloquence too high; but we must remem-
ber that men are not angels. Would we
warm them by our eloquence, unlike Ma-
homet's mountain, it must come down to
them, since they cannot raise themselves to
it. It must come down to their wants and
their wishes—to their hopes and their fears
—to their families and fire-sides.

Boston Rec.

Youth's Department.

FILIAL PIETY.

From the creatures of God let man learn
wisdom, and apply to himself the instruc-
tion they give.

Go to the desert, my son, observe the
young stork of the wilderness; let him
speak to thy heart; he beareth on his
wings his aged sire; he lodgeth him in safe-
ty, and supplieth him with food.

The piety of a child is sweeter than the
incense of Persia offered to the sun; yea,
more delicious than odors wafted from a
field of Arabian spices by the western gales.

Be grateful then to thy father, for he gave
thee life and to thy mother, for she sustain-
ed thee.

Hear the words of his mouth, for they
are spoken for thy good; give ear to his
admonition, for it proceedeth from love.

He hath watched for thy welfare, he hath
toiled for thy ease; do honor therefore to
his age, and let not his grey hairs be treated
with irreverence.

Forget not thy helpless infancy, nor the
frowardness of thy youth, and indulge the
infirmities of thy aged parents: assist and
support them in the decline of life.

So shall their hoary heads go down to the
grave in peace; and thine own children,
in reverence of thy example, shall repay
thy piety with filial love.

A Printer's remarkable dream.—The
Printer of the Farmer's Advocate says—
"We do not pretend to 'believe in dreams,'
but we had one a few nights since, of such
a singular character, that we cannot resist
an inclination to give it publicity. We
dreamed that all our delinquent subscri-
bers flocked in and paid up their old ac-
counts—consequently, we immediately pro-
cured new type, enlarged the Advocate
and paid off the paper-maker. In this we
were exceedingly delighted—but just as we
were about to render a host of grateful ac-
knowledgments to our patrons, an unlucky
and blundering little insect (which we think
might have found better lodging,) gave us
such a friendly grip between the shoulders
that we awoke under the dreadful appre-
hension that the Sheriff had favored us with
a call—But 'twas all a dream—all but the
bite."

Wouldst thou The Unseen Spirit see—
First learn to know thyself—and He
Will then be shadowed forth in thee.